

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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THE PREACHER.

ORIGINAL SERMON.

By R. STREETER.

TEXT. "Behold upon the mountains the feet of him who publishes peace."—Isaiah li. 15.

The law and the prophets testified of the coming of the Just One, and of the glory which should follow; and how pleasing is the task of walking on in their footsteps, gathering the flowers of prediction which bloom in their way. Indeed, we might venture to affirm, that those, whose ability and opportunities allow them to pursue the subject in an elaborate manner, will not only be regaled by the fragrance of flowers, but abundantly refreshed and feasted on the ripe fruits of divine truth, as the predictions of the prophets are fulfilling, agreeably to God's original design. A theme of greater moment and interest to the candid and intelligent mind, could hardly be proposed for consideration. It is a subject which has occupied the attention of patriarchs and prophets—and of many of the wise and good, in all ages of the world. It is as vast and sublime as the lofty purposes of God, and as inexhaustible as the riches of his goodness.

Hence, to avail ourselves of the immediate advantages of our subject, we must take for granted the inspiration of the sacred penmen of the Old Testament, and admit that they drank at the fountain of evangelical truth, and proclaimed gospel tidings; that the glory of the Redeemer is set forth in our text, including the purity of his religion, and the blessings, peace and glory of his empire. We will consider the several topics in the order in which they rise before the mind's eye, and make such practical reflections as arise from our general subject.

Let us refresh our memories by reciting a few of the many scriptures, which speak the general sentiment of the text;—and time will permit the recitation of only a few.

Our memories should be frequently refreshed upon this subject. Though we often peruse the testimony of God's holy prophets, and feel satisfied of the leading truths of revelation; still, we are not wont, it is to be feared, to bring up the evidences of this glorious system with sufficient distinctness and clearness, to make deep impressions upon our understanding. We see as through a glass darkly, too darkly; not having so much as a clear vision by the faith which is lively and active.

How extensive, various and beautiful the prospect, while standing on the mountain of the Lord! The landscape is enriched and adorned by the pencil of Heaven. How sweetly bloom the flowers of hope, and peace, and joy; while the crystalline streams of mercy emanate from the throne of the Most High. The wilderness and solitary place are transformed into a garden of music and mirth, and the desert rejoices as the rose.

When the sweet Singer in Israel would describe the growing empire of our Lord, and exhibit in its true light the character of Zion's King, he adopts the following language:—"The mountains shall bring peace to the people, and the little hills by righteousness. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him; all nations shall serve him. There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen, Amen."—Psalm lxxii. 3, 8, 11, 16, 17, 18, 19.

Thus animated is the language of him who "praised upon the harp," as he sang the coming empire of "the Lord's Anointed." He beheld the day of glory and was glad. He hailed him welcome, whose feet were beautiful on the mountain of God. The ample provision which was to be made for the poor, the needy of every description, was represented by fruits shaking like Lebanon. And what a happy coincidence it bears to the exhibition of divine munificence on the mountains of Judea. It reminds us of the liberality of our blessed Saviour, who, from a few loaves and fishes, bounteously fed a famishing multitude. It leads us also to anticipate that glorious era, when the same divine personage, though in a more exalted state, shall feed all nations and kindreds of the earth, from the inexhaustible storehouse of the gospel; when the universal acclamation shall be,—*"Behold upon the mountains the footsteps of Him, who published peace and brought salvation, and*

now imparteth the bread of eternal life to the whole world!"

But the prophet Isaiah, that evangelical herald of the Redeemer's coming and kingdom, has employed language highly descriptive in reference to the gospel dispensation, as foretold in our text. His words are,—*"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."*—Isa. lii. 7, 8, 9, 10.

What language, my friends, can more forcibly and copiously set forth the blessings of the kingdom of the Messiah? To attempt an illustration of the prophet's testimony, or show its application to our subject, would be running retrograde with a witness. To use the words of an esteemed friend and brother, "it would be a climax which would work downwards." No pen of the ready writer can make the sentiment more conspicuous; no tongue of the most eloquent orator can give it additional emphasis. In this application we have the authority of a distinguished apostle of the Lord Jesus. See Rom. xth chap. 15th verse. "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

The amplitude of the provisions of this gospel, and its final triumph over sin and death, by the introduction of universal holiness and life, is beautifully set forth in the following passage:—"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all the people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation."—Isa. xxv. 6, 7, 8, 9.

By what feats of ingenuity, or contortions of sacred language, this testimony of the prophet can be made to harmonize with limited and partial systems of salvation, I know not. Nor is it easy to conceive, how a liberal and candid mind can be satisfied in giving this text a limited construction. If such declarations are reconcilable with any thing like *partiality* or *cruelty* in the actual distribution of gospel blessings, then may we indeed despair of ever finding any declaration so express and full, as to prevent its being employed in support of endless torture. But the naked truth of the case is, the above testimony *cannot* be reconciled with that horrible doctrine! It fully corresponds with the announcement of the Angel:—"Fear not; for, behold, I bring you good tidings of great joy, which shall be unto all people." "And suddenly there was with the angel, a multitude of the heavenly host, praising God, and saying, glory to God in the highest, and on earth peace; good will towards men." This is the testimony of all, whose feet are beautiful on the mountains. And whose heart will not overflow with joy, when God bows his throne and comes down, in the ministration of almighty truth, subduing and blessing all nations in his infinite grace? That bosom must be destitute of all benevolence and charity, which would not rejoice with joy unspeakable and full of glory, in witnessing the universal triumph of salvation.

And why should this glorious doctrine be, for a moment, rejected, or even doubted? except it be from a total ignorance of its distinguishing principles? Does it not comport with the true character of God—with our most rational conceptions of his adorable perfections? If God is One infinite Being; eternal, original, and immutable; possessing intelligence, power and benevolence in an unlimited degree, will he not necessarily delight in the communication of happiness? and who can, or who dare, set bounds to the merciful designs of God? It is obvious to a demonstration, that a boundless universe is made subservient to the all-benevolent intentions of the Almighty; and that no unforeseen circumstances can occur, to shake or frustrate the immutable councils of his will. This is the true foundation of christian faith and hope. Demolish it, and the universe itself would totter on pillars of straw. Indeed, aside from the eternal and unchanging purposes of God, no credence can be placed in the promises, prophecies, or doctrines of revelation. God will permit no mixture of evil, physical or moral,

but what will promote his benevolent ends; and eventuate in the perfect felicity of his intelligent family. So we are taught to believe by the united testimony of nature, providence and grace; and we look forward with delight to that state of happiness to which we are destined by our merciful Creator and Father, and to which he is ever conducting us, and all rational beings, by a wise process of moral discipline and improvement. We look by the eye of faith and hope in the divine mission of Jesus; and with sacred reverence to the moral accountability of man to his Maker. We aspire to holiness and virtue; because holiness and virtue are indispensable to rational happiness. For this reason the ministers of salvation urge the importance of faith, the necessity of repentance, and the profitableness of good works. They offer supplication, prayers, intercessions and giving of thanks, for all men, indiscriminately; rulers and subjects; the high and low, rich and poor, bond and free;—that all may lead quiet and peaceable lives in all godliness and honesty: For this is good and acceptable in the sight of God our Saviour who will have all men to be saved and come to the knowledge of the truth. Hence we can pray in faith, nothing doubting; convinced, that in the dispensation of the fulness of times, God will gather together all things in his Son.

What rational and liberal christian will object to such scriptural and demonstrable views of the gospel, its faith and practice? They are divinely comforting under the afflictions of life, and lead the devout mind through the temple of creation to its Great Author; and the impatient soul finds her home, in the Zion of eternal glory. Hence, the production of celestial peace and joy. Nothing short of an experimental knowledge of the gospel, will afford the mind tranquility, under the ever-changing and stormy scenes of this mortal state. Hence we have no abiding city; but are as pilgrims and sojourners in a strange land. We are looking, however, for a permanent habitation; a glorious city on high, whose Maker and Builder is God. O transporting vision! O rapturous contemplations! Well may each believing soul exclaim, *How beautiful upon the mountains are the feet of those who publish this gospel of universal peace and salvation.*

The inferences from our subject are obvious.

1. It inspires supreme love to God, which is the fundamental moral exercise of the human heart. The subject induces to the love of our heavenly Father, on the only proper ground of such a moral exercise of the affections. It describes Him in a most amiable and lovely character, and represents his universal government as issuing in the most favorable results—the highest possible happiness of his intelligent creation. *The harder task would be, not to love such a benevolent Being.*

2. Pure good-will to our fellow-creatures, is another trait in the morality of this system. Without such a disposition of heart, what finite being can be happy? It is congenial with the laws of social nature. Benevolence to man is also enforced by the divine conduct as exhibited for our imitation, and by the express requirements of the law and the gospel. It is a duty of universal recognition, among the dispassionate, the wise, and the good. He who should dare oppose this whole-some principle of morality, might well be suspected of laboring under the influence of some degree of insanity or madness. But the duty of universal good-will to man, cannot be rationally enforced, except upon the admission of God's universal benevolence to his offspring. Thus strongly are the several parts of the system of divine truth bound together. They are indissolubly united.

3. This subject conduces to an ardent and elevated gratitude to God. It affords every possible ground for thankfulness and praise. The whole administration of God, including the sorrows as well as the felicities of life, is entitled to admiration and confidence. It is prosecuted with special reference to the communication of goodness. No creature, bearing the image of God's immortality, will be finally excluded from a participation in the glories of eternity. With these all-welcome views, how can we refrain expressing our gratitude to Him who dispenses far and wide, the riches of his grace?

4. Lastly, this publication of glad tidings to all people, cherishes an animating hope in the believing heart. It rends the portentous clouds which partial systems have thrown over the prospects of futurity. It causes the sun-beams of eternal life to enlighten and cheer the dark valley of the shadow of death. It extends the vision of faith over the gulph of the grave, to contemplate the exalted Redeemer in his full loveliness and dignity. It unveils the splendor of the eternal world, by bringing life and immortality to light through the gospel: where hallelujahs are made acceptable by the succeeding eloquence of mental and rapturous adoration.

SELECTIONS.

[From the (Vermont) Christian Watchman.]

SPECIMEN OF REVIVAL PREACHING.

It is generally known to the religious part of community, that within a few years past, the getting up and carrying on of what are termed *revivals*, has been reduced to a regular system among the self-styled orthodox of the day. In making their attacks upon an individual or a congregation, they proceed in as systematic a manner as ever the commander of an army did in laying siege to a fortified town, or in attacking the fortress of an enemy. That they may successfully carry on their operations in different parts of the country, they have among them a certain class of preachers, who are not permitted to locate themselves for any great length of time, in any one place; but, who traverse the country, producing excitement, and spreading "misrule and moral desolation" wherever they go.

Among the preachers of this class, the notorious Charles G. Finney, holds a prominent rank; and as the people in this part of the country have as yet had no opportunity of seeing and hearing him, and can therefore have but little idea of the extent to which he carries his fanatical ravings; I have thought, as I have had some acquaintance with him, and heard him preach, that a specimen of his preaching might not be uninteresting to the readers of the Watchman. But it is necessary in order for a person to have a full and correct idea of his preaching, that they see and hear him. They should see his lank visage—his distorted countenance, and his large white, or rather light grey eyes, which he has the faculty of fixing with the most horrible and ghastly stare imaginable. They should see his violent gesticulation, and hear the varied horrid intonations of his voice. Add to all this, a bold and daring impudence, which regards neither time, place, person or circumstance; and which influenced him to style himself "Christ's Brigadier General," and you will then have something of an idea of the man and his preaching.

The first time I heard him preach, which was at the village of B. in the State of New York, he took for his text the words of our Saviour to Nicodemus,—*"Marvel not that I said unto thee, ye must be born again;"* and although between four and five years have elapsed since that time, his looks and language are as fresh in my memory as if it had been but a month ago. For an introduction to his subject, he indulged himself for about the space of five minutes, in a most violent invective against Universalists. After having in this manner disgorged a copious quantity of gall, wormwood or something else equally bitter, he said he should treat his subject in the following manner, viz: 1. Speak of the new birth, or regeneration, and show what it was. 2. Show its necessity. 3. Show its effects, or consequences.

Under his proposition, which was to speak of the nature of regeneration, he said he should first show what it was not. And 1st, It did not consist in a conversion from Judaism or Heathenism to a belief in the christian religion; a person might firmly believe the whole system of christianity, and still be a stranger to the new birth. 2. It was not a conversion from one system of faith, or from one denomination of professing christians to another. 3d, It did not consist in making a public profession of religion, or in uniting with a church. 4th, It did not consist in attending conferences or prayer meetings; nor in the observance of the outward ordinances of the church; a person might faithfully and conscientiously attend to all these, and go to hell at last. "I have now (said he) told what regeneration is not, and now, if you ask me to tell you in plain words what it is, in what manner it is effected, and what are its operations on the heart; I must honestly tell you, *I don't know.*" After this candid profession of his ignorance, he then went to represent the new birth as a certain mysterious, inconceivable, incommunicable something, which it was utterly impossible for any one to effect or obtain for himself; and without which, he must inevitably be damned. Leaving his first proposition in this abrupt manner, he introduced his second, which was to show the necessity of being born again; and here, I will, as nearly as possible, make use of his own language.

"And now, my hearers, for the purpose of showing clearly the necessity of the new birth, let us suppose a case. Let us suppose a sinner entered into heaven in his own sins. How would he look there? Ha! how do you think he would look? I'll tell you—*black as hell!* And what do you suppose would be his conduct there? How do you think he would behave? His very first act would be to fly into the face and eyes of GOD ALMIGHTY! But what effect would be produced on the sinner himself? I'll tell you. If once the eternal portals of heaven could be unfolded, to admit within the sacred area, a wretch, black as HELL

with crime and iniquity; when the full blaze of glory, from the throne of Jehovah, should meet his eyes, it would strike him down to the ground; and if possible, he would creep out of heaven, and fly on the wings of lightning, and hide himself in the darkest corner of HELL, to escape a view of the glory of God. But this is not all. What effect do you think such a sight would produce among the inhabitants of heaven? Ha! what effect do you think it would have in heaven? The Angels and Cherubims, and all the spirits of the just made perfect, would retreat with horror! to the farthest verge of heaven, and cast a look of reproach at the throne of the Almighty, for admitting him there!!"

The above, kind reader, is *Finneyism*. It is a faithful specimen of that kind of preaching which has produced the wonderful *revivals*, which have taken place within a few years past, at Troy, Utica, and other places in the state of New York. Well might Dr. Beecher say, in reference to revivals produced and kept up by such preaching, "we are on the confines of universal misrule and moral desolation." And well may all candid christians rejoice that such preaching is fast going into disrepute, and losing its influence in an enlightened community. W. S.

THE USE OF REASON IN MATTERS OF RELIGION.

Be not backward or afraid, my brethren, to make use of your reason in matters of religion, or where the scriptures are concerned. They both of them proceed from the same God and Father of us all, who is the giver of every good and every perfect gift. They cannot, therefore, be contrary to one another, but mutually illustrate and enforce one another. Besides, how can we distinguish one scheme of religion from another, so as to give the preference to that which is the most deserving of it, but by the help of our reason and understanding? What would you yourselves say to a Mahometan, whom you would persuade to abandon the imposture of Mahomet and embrace christianity, but bid him use his reason, and judge, by the help of it, of the manifest difference between the two religions, and the great superiority of yours to this? Does not God himself appeal to the reason of man, when he condescends to ask us, "whether his ways be not equal?" Does not the apostle exhort us that "in understanding we be men?" Are we not expressly commanded to "prove all things," and then "hold fast that which is good?" Also when we are commanded to "search the scriptures," more must be meant than merely reading them, or receiving implicitly, the interpretations of others. Searching must imply an earnest endeavor to find out for ourselves, and to understand the truths contained in the scriptures; and what faculty can we employ for this purpose, but that which is commonly called reason, whereby we are capable of thinking, reflecting, comparing, and judging of things?

Distrust, therefore, all those who decry human reason, and who require you to abandon it, wherever religion is concerned. When once they have gained this point with you, they can lead you whither they please, and impose upon you every absurdity which their sinister views may make it expedient for them that you should embrace. A popish priest would require nothing more than this, to make you believe the doctrine of transubstantiation, and that a man is infallible; or to persuade you to commit the most flagrant wickedness, as a means of "doing God service." For the first of these articles they do not fail to urge the words of scripture, which expressly say, concerning the bread that is used in the Lord's supper, that it "is the body of Christ;" and there is no possibility of replying to them, but by appealing to reason, as the necessary and proper judge of the sense of scripture. The papist, therefore, as might well be expected, is forward on all occasions, to vilify human reason, and to require men to abandon it; but true protestants will not part with it. It is by the help of reason, in conjunction with the scriptures, that we guard ourselves against the gross delusions of the papists, who, after relinquishing reason, have been made to believe a lie; and by the diligent and continued use of the same power, let us endeavor to combat every remaining error, and trace out and reform every corruption of Christianity, till we hold the pure "truth as it is in Jesus," and "obey it in the love thereof."

Do not think that, by recommending the use of reason, I am about to decry the scriptures. My appeal shall be to both, upon every subject on which I address you; and I think you cannot but see that the plainest and most obvious sense of the scriptures is in favor of those doctrines which are most agreeable to reason. A good man will rejoice to see them thus go hand in hand, mutually illustrating and enforcing one another.

Books have more influence on the happiness of mankind than all the governments on earth.

THE INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDINER, FRIDAY, AUGUST 14.

“VINDICTIVE JUSTICE.”

Suppose a father has ten children, nine of whom had been more or less disaffected and merited chastisement. The other is a most dutiful son, always regarding the will of the father, and in no case transgressing his laws. Being about to manifest his justice in the punishment of the nine offending children, by inflicting ten severe stripes on each, the innocent brother steps forward, and, knowing that justice requires the infliction of ninety stripes, begs the father to inflict them upon him instead of the offenders. The father consents; and taking his virtuous son aside gives him ninety severe lashes. Two questions arise on the supposition of such a case. First: would justice be satisfied with this course?—in punishing the innocent instead of the guilty? Second: if justice were satisfied in this way, would the nine offenders be any longer obnoxious to the punishment of their father? And yet this case is precisely similar to what Calvinists tell us of God's punishing his innocent Son for the offences of guilty men. What adds more to the inconsistency of such people, is, that, after allowing that divine justice is satisfied with the sufferings of Christ, they still contend that mankind are exposed to endless misery as the just demerit of their sins!

“A. B.” AND ELDER BEEBE.

There appears to be a controversy in the Baptist Herald, between “A. B.” a Universalist, and Rev. G. Beebe, a Calvinist Baptist Minister of New-Vernon, (N. Y.) In Elder Beebe's last “Categorical Answer,” we notice the following:

“1 Tim. ii. 4, 5, 6. Who will have all men to be saved and come to the knowledge of the truth.—Who gave himself a ransom for all to be testified in due time,” &c. By the ALL MEN alluded to here, is meant all for whom Christ died, all for whom he gave himself a ransom—whether kings or subjects, rulers or ruled, whether Jew or Gentile, bond or free, young or old.”

Well. Did not Christ, “by the grace of God, taste death for every man”? Did he not “give himself a ransom for all”? and does not “all men,” then, mean all men? Oh, no. Mr. B. adds.

“The word ‘all,’ and ‘all men,’ and sometimes ‘every man,’ is used in Scripture, in reference to the elect exclusively.”

We pity the man, who, after being driven to admit, that “all men,” may “every man” will be saved, is obliged to resort to such miserable evasions, as to endeavor to make out that all means a very small part. But if “all men” sometimes means the elect exclusively (and, by the way, who ever heard heard from a Calvinist, that the elect are all men?) how are we to know in what cases the phrase all men means the elect? We read in the Bible that “all men are liars;”—are we to say that all men here means the elect exclusively? When Universalists get so as to endeavor to explain away the obvious meaning of the simplest words in our language, in order to reconcile their views with the word of God, we shall not blame the world if it condemns them as heretics and dishonest men.

NEW SOCIETY.

We are happy to learn from an esteemed friend in Westbrook, that a Universalist Society, consisting of between 50 and 60 male members, including all the principal town officers, was formed in that town on the 31st ult. when the usual society officers were appointed for the year, and several new members, not among the original subscribers, were added to the Society. In consequence of their being denied the use of the meeting-house one fourth part of the time, after a fair agreement that they should have it—the refusal being on the principle that “might gives right,” the Society have taken measures for ascertaining the extent of their rights to the use of the house. We trust they will assert and obtain all their legitimate rights, and prosper abundantly in their efforts to build up the cause of truth in that respectable town and neighborhood. Br. Wood, we believe, labors occasionally with our friends in Westbrook.

In June last a respected friend handed us a manuscript account of the slanders which an orthodox clergyman in Westbrook had publicly circulated against the Universalists in that town, together with the means that had been employed to obtain a confession of error from said clergyman. We have been, ever since, waiting for time to prepare the account for publication, and to find room for it in our columns—as our friend will recollect we suggested to him we should not then be able for some time to attend to the business. We regret the delay; but it shall not be much longer. If possible we will state the facts next week, or the week after.

KENNEBEC ASSOCIATION.

The Kennebec Association of Universalists will meet in Belgrade, on Wednesday and Thursday, the 7th and 8th of October next. The Societies belonging to this body, will take due notice hereof, and govern themselves accordingly.

That part of the town where the Association will meet is about fourteen miles north west of Augusta, beautifully situated on the bank of a large and pleasant pond, overlooking, from the Meeting-house, as charming scenery as we are acquainted with.

It is left with Br. Frost, we believe, to designate the time and place of the meeting of the Penobscot Association. He will attend to the business in season, no doubt.

ANECDOTE.

Man's interests often prevent their seeing the truth, or their acknowledging it when seen. Let gold be in the way and little else will be discovered. It is related, that the late Rev. Robert Robinson, a dissenting minister in Cambridge, England—an eccentric but worthy man—was once in controversy with some of the principal divines of the Church of England, endeavoring to give his reasons why he dissented from the Establishment. But his most plain and cogent reasons were answered by the divines only with—“we can't see it.” Tired of reasoning with men who could not see the force of the most simple argument, he at length took out his pocket pencil, and inscribed on a piece of paper

“Ho Theos agape estin,” (God is love,) and asked them if they could see that? “Yes,” was the reply. He then took from his pocket a gold coin, a guinea, and placed it over the writing. “Gentlemen,” says he, can you see it now? “No,” was the answer. “The reason,” replied Mr. R. is obvious. If it were not for gold which supports you as long as you support your present creed, I think you could perceive the truth much more readily than you now do.”

DEDICATION.

The Free Meeting-house, just completed in Anson Village, will be publicly dedicated to the service of Almighty God on Wednesday, the 23d of next month. Services to commence at 11 o'clock, A. M. The Sermon on the occasion will be delivered by the Editor of this paper.

NEW HYMN BOOK.

We are happy to learn that a second and improved Edition of Br. Streeter's New Hymn Book is just from the press of Marsh and Capen, Boston. We would take this opportunity again to recommend this compilation to all our Societies. Good and impartial judges have pronounced it the best collection of hymns any where in use.

We have two original Sermons by Br. Myers, one that has been lately printed, by Br. Rayner, and others by Brs. Skinner, Farnsworth, Reese, and others, which we intend to present our readers as soon as possible.

A copy of an Oration pronounced by Rev. Wm. Morse, of Nantucket, on the 4th of July last, has been received. Notwithstanding what the Boston Statesman says of it, we think it a good thing. Some of our secular papers seem to fear to appropriate any thing which goes to expose the plans for uniting Church and State. If we can find room we shall give extracts from the oration.

We have received a Sermon, lately published by Rev. Hosea Ballou, of Boston, entitled, “God the author of all things.” The author's doctrine is, that God predetermined all events, and overrules them all for the ultimate good of all his creatures. In the sense that God is the author of all human actions, they are not sin; they are sinful only as they proceed from an evil intention in him who does evil.

Br. Whittmore says that if Mr. Brimblecom's sermon on Gehenna, is a specimen of that gentleman's general manner of preaching, he must be a clergyman of no ordinary usefulness, and happy are the people who enjoy the benefit of his labor. We can assure Br. W. that that Sermon is a fair specimen of his general manner of preaching. He has no desire to keep the truth from his hearers.

A new Universalist Meeting-house is about being erected in Methuen, Mass. A Church, three fourths of which belong to Universalists, was raised in Bridgewater, Vt. on the 4th ult.

ORIGINAL COMMUNICATIONS.

[From all we can learn, we have no doubt that the late great meeting of the orthodox at Walboro', was a politically religious caucus, got up and carried on with a view to give the leaders of the orthodox sects the reins of our civil government. “We will let Congress know,” said they, as we have been credibly informed, “that our rulers shall obey us; that we are their masters!” The wedge that the Senate would not allow them to enter, it was resolved should be entered at any rate, even if it takes twenty years to do it, and when it is entered, they stand ready to drive it until it shall rend our republican institutions to pieces. It is the duty of Christians to respect their civil rulers. The Walboro' Christians, however, seem to have a different view of the subject. They, on more than one occasion, took pains to insult them abusively. It is time for the friends of the republic to open their eyes to the schemes, which, under the cloak of religion, are directed to an union of Church and State.

The following minutes of some of the proceedings of the Conference have been handed us by an eye and ear witness of great respectability. We have not room for many remarks upon the particulars mentioned in the article; our readers will make their own comments as they go along.]

[For the Christian Intelligencer.]

WALBORO' MEETING.

A Meeting of State Conferences of Orthodox Churches, composed of delegates from the different county Conferences and messengers from all other Ecclesiastical bodies or Benevolent Societies, which were pleased to be represented in it, was held in Walboro' on the 23d of June last. It was attended by Dr. Proudfit of New Jersey in behalf of the American Bible Society; by Mr. Bigelow of Massachusetts for the Tract Society, and by Dr. Fisher and Mr. Beaman of New York, as Messengers from the General Assembly of the Presbyterian Church, and several others whose names are to me unknown. The meeting was fully attended. Were we to judge from their acts, they might be called a political as well as a religious body of men, endeavoring to lay plans for exerting an influence over public opinion in such a manner as to give them the civil government of the land.

On the first day little of general interest was done. On Wednesday I attended as a spectator, being in and out of the assembly as occasion might permit. Nothing material took place in the forenoon, other than to prepare the minds of the different actors for the several parts they had to perform.

In the afternoon the Agent for the Colonization Society brought his most interesting subject before the meeting, and it was discussed with warmth. The horrors of slavery were described in the most doleful colors, and many illiberal descriptions given of the usage of slave holders in our sister States towards their slaves, one of which arrested my attention—being couched in such pointed language as could excite nothing other in me than indig-

nation towards the actor. It was stated by that gentleman as a fact, and with as much confidence as if he had been an eye witness to the transaction, that some time since, a slave run away from his master, a planter in Virginia. The planter pursued him on horseback and overtook him, bound his arms behind him, put a pole between them and his back, and then ordered him to run on foot—his master pursuing him on horseback lashing him with his whip until his life was exhausted, and then threw him on the side of the road to be devoured by wild beasts,—or something to that effect. He added, that this man, notwithstanding the horrible crime which he committed, was respected in his own neighborhood. He further stated that he had known men hung in Virginia for stealing a horse, yet this man was suffered to escape punishment for murdering this poor, human being, because he was a slave. In these remarks, untrue as I must believe they were, the Conference appeared cheerfully to acquiesce. Many other observations were made by this gentleman, pointing out the horrible practices and conduct of slave holding citizens, which I do not now particularly recollect.

I should not have noticed this story had it not been for the strong interest I feel for many of the worthy citizens of Virginia, with whom I have enjoyed an acquaintance for more than twenty years; some of whom have been my benefactors and political and religious friends. The colonization question was fully discussed; after which a Resolve passed, that it was the duty of that religious meeting to carry the object of the society into effect; adding that not the Powers above, nor on earth could do so much to effect that object, as this Conference if they would be united.

On Thursday I was in and out of the meeting—being crowded it was difficult to obtain a seat. As the discussion began to wax warm and warmer, I became the more attentive. A Resolve was offered by a gentleman, who I understood was the Agent from the General Conference at New York. That every Christian and every church member of the General Conference should use their influence in obtaining names to Petitions to Congress to stop the further transportation of the mail on the Sabbath. Here the discussion appeared all on one side of the question. The speakers painted out the conduct of our rulers in the darkest colours. Much venom was particularly manifested towards Col. Johnson and his Report on the subject of the transportation of the mail. A principal speaker observed, in the spirit of indignation, that he had understood that the before mentioned Report had been printed on satin by some of the southern people, and hung up in their parlors; and that now it was the duty of this Conference to express its decided disapprobation of such business. The Resolve was offered by one of the leading clergymen of the Conference. When the question was taken it was passed unanimously by that Conference of Churches. After this, a motion was made to take the sense of the Conference present respecting the business, who rose in a mass, except some few who were unnoticed; when the vote was declared to be unanimous in favor of stopping the mails.

Next came on the subject of Temperance Societies. This was a subject which I do not take great interest in. I am no dealer in ardent spirits, nor do I make much use of them. In the discussion many specimens of the horrors of intemperance were shown, and many very extraordinary cures mentioned that had been effected by temperance Societies. The gentleman from N. Y. appeared to take the lead in all the extraordinary cases, and urged that New-York might be made the example by which this Conference should act and be governed, stating that the orthodox people there had fully investigated all these subjects. A Resolve was offered that every church in this state should form themselves into a Temperance Society, and that every member who should deal in spirituous liquors should be considered as disgracing his standing in the Church. This New York gentleman showed some of the strong cases of cure which had been effected by Temperance Societies. One of which was the following:—A gentleman belonging to New York who was a large dealer in ardent spirits, joined the Temperance Society. It became a question with him, what was his duty to do, in order to effect the object of the Society? Having a large stock of liquors on hand, he did not know what to do with it. To sell it might be the means of destroying a large number of poor souls. After deliberating, he came to the conclusion to roll the casks into the street, which he did, knocked out the heads and let the spirits run out in presence of a large multitude of spectators. The value thus emptied into the street, was about six or seven hundred dollars. Many other equally strong cases—and perhaps as much entitled to belief—were offered by him and other gentlemen to induce the adoption of the Resolution. Rev. Dr. Proudfit made some remarks and was succeeded by another member from Minot. I do not know whether a Clergyman or Layman—but I suppose that he is a life member, who spoke on the subject, and to show how much he had done or was doing in favor of the cause—said, “a short time ago I got a couple of men to shear my sheep, one a Universalist and one a Christian. I went to the barn, and instead

* Capt. Ladd, probably.

of finding it a shearing barn I found it a rum barn. I have seen a good many rattlesnakes in my day and killed them too, but I never saw one in my life that looked so awful, so frightful as a rum bottle behind the post. Then I inquired, how comes this here contrary to my orders? To my astonishment I was told, the Christian procured it; and he answered that he could not shear sheep without rum.—Then I call Richard and says; empty that jug!—here Sal, rinse the jug; we won't have anything about our house that stinks.” The question was finally put to the Conference, and was carried unanimously. To make it more certain it was motioned to take the minds of the Congregation present. This was done by calling on all to rise who were in favor of the Resolution. Whereupon the congregation arose en masse. He then called God to witness, that they had pledged themselves to the Resolution. This kind of proceeding was new to me:—that a Conference of Churches, acting under the sanction of their church authority, should call on the world's people to take a part with them, and confirm their doings.

It seemed to me that the devoted Church Conference was disposed to do any thing to promote and carry into effect their sectarian purposes, dressed up or concealed as they were by a pretended concern for religion and morality. I have been for many years an actor in political conferences and caucusses, so called, but must confess that I was never present at any meeting of citizens in this country to deliberate on the subject of men or measures in which were more acrimonious and vindictive resolutions adopted, or more duplicity practiced, than was practiced here in the adoption of the many resolutions by them offered. They were not satisfied with disgracing and abusing other religious denominations, but resorted to attacks upon the rulers of our nation in their official capacities.

The Conference dispersed on Thursday evening, and many of the discreet and candid members were not only dissatisfied but disgusted with the proceedings of the leaders in the concern. One pious clergyman there, observed to another, that he regretted that the opposition papers should have so good an opportunity of lashing them. What will you do in case they should improve it? inquired the other. We must bear it, replied the former.

[For the Christian Intelligencer.]

THE FOUNDATION OF MORALITY AND VIRTUE.

“He who tries to do away a belief of eternal punishment, is sapping the foundations of all morality and virtue, by thus removing the greatest restraint on the vicious.”

Mead.

Far be it from me, to attempt to sap the foundations of virtue and morality, those firm pillars of a happy political existence, those promisers of a long and happy republic.

Break down the distinction between virtue and vice—take away all restraints from those viciously inclined, and in a few generations, where happiness now points proudly to the temples of liberty and virtue, misery will raise her lean and trembling hand, and point to their ruins, the only vestige of former national glory and greatness.

But let us inquire what are the most effective restraints on vice, and what restraints produce the most happy results? Will the terrors of God's vengeance—his eternal vengeance—by excruciating tortures of fire, not to be quenched, will a fear of these restrain the vicious, and make the believers of such things the most happy? Such things, may be the most efficient in preventing the crimes of an ignorant and superstitious mob—fit subjects only to tyranny and oppression. But an enlightened people, free from superstition, who cannot be imposed on by the pomp of religious ceremonies—by the mysterious inconsistencies of creeds and dogmas, (“that are not to be inquired into, for they are the mysteries of godliness”) a people who read the Bible and reason and judge for themselves—can be virtuous from a different motive, than that of preserving themselves from eternal damnation. Improve the intellectual condition of a people, and you improve their moral condition. Teach the people morality—teach them to reason on moral subjects—to trace the particular and general consequences of crimes as to their bearing on the happiness of their fellow-creatures—let them know that the love of God is infinite—let them look to the example Christ has given of universal benevolence; point them to the natural world, to the adaptation of its every part to the various circumstances of man—to their bodily organization so calculated for their convenience and pleasure, and make them know this—that God wills the happiness of all—and they will need no other restraints from vice, nor will they need other incentive to virtuous actions than a consciousness that happiness in this life will be the result of virtue and that the reverse results from vice.—One prevailing motive to action is the hope of happiness. Happiness is in the minds of many associated with wealth and affluence. Hence robbery raises its impious hand against the unprotected traveller, and daring piracy holds out her bloody flag—the terror of honest commerce.

Gambling, drunkenness, and indeed almost all crimes are committed from the same motive. Happiness is pursued by all, but how few obtain it. And why? They have an incorrect idea of the object of their pursuit. And whence comes this wrong notion? From faults in the educa-

tion of their youth—from wrong associations and impressions which have led to habits productive of the ill of life. How hard to free ourselves from the wrong impressions of the nursery. For instance, those who in youth are led to believe in the existence of ghosts and evil spirits, have strongly associated these chimerical ideas with darkness; and seldom, if ever, in after life, when alone in the dark, are they free from a superstitious dread. Their reason and philosophy that laugh at such chimeras in the broad light of day, as not having existence, cannot overcome their fears in the solitude of night. Now correct the faults of education,—give the rising generation a true knowledge of God—of his attributes—give them correct notions of happiness,—subdue their natural selfishness,—and let them learn that the happiness of all should increase their happiness,—let a love as comprehensive as the boundaries of the universe be inculcated,—make them believe that virtue is the fairest of all objects, and altogether lovely, and a people with such an education, with such ideas of happiness and virtue will never need to believe in eternal damnation in order that they may be virtuous or be restrained from iniquity.

Br—k.

B. O.

[We should not unite, at length, with all which our correspondent says below, nor in the manner, in some cases, in which he says it. If any thing can be done to put a stop to intemperance, let it be done, we say, by orthodox or heterodox, and they shall have our thanks and our support in any thing directed to this end. But we have inquired what this system of begging money to check intemperance, meant? Are people to be hired with it not to drink? No. Are retailers to be hired not to sell ardent spirits? No. What then? Why the money, so far as we can ascertain, goes for missionary purposes,—that is, it is expended in paying certain ministers—never liberal ones—to go about the country to preach against intemperance, and at the same time in favor of Calvinism. It answers as a convenient fund for certain run down preachers, or those just beginning to preach, to give them a living, and perhaps something more, while they can travel around to raise up a new Society which will settle them, or to induce an older one to employ them. In this view of the subject we agree with the remarks of our correspondent. Iniquity now a days, is practiced under so many religious and benevolent professions, that it becomes people to look beyond professions to the real object of those who make them.]

[For the Christian Intelligencer.]

INTEMPERANCE.

MR. EDITOR: Sir,—I am as strong an enemy to the intemperate use of ardent spirits as any one; but sir, I think it is time for all who are liberal in their views—who are friends to religious liberty, to be on their guard. I would call their attention to the numerous societies which the self-styled orthodox are forming in every village throughout the United States, under the specious pretence of putting a stop to the evil of intemperance. They get together a few of them, choice spirits, and choose their Treasurers, Secretaries and Collectors, &c. Now why is all this done? What do they want of Treasurers and Collectors? The answer is plain. They are going to make this excitement about intemperance, one of the most powerful engines, to beg and wheedle money out of the unsuspecting people, and to further their deep laid schemes for the connection of Church and State, that was ever before got up in this country.

The “American Temperance Society,” have already collected about twenty thousand dollars, and are now hiring and sending out through the country, young upstarts and broken down ministers of their own order, who can get nothing else to do, to tell the people that they must not drink Rum! What need is there of all this expense, when ministers of every denomination are preaching against intemperance every week, and when every decent man is doing all that can be done, to persuade people not to use ardent spirits?

The fact is, money is their object. And these orthodox speculators knowing that candid men of all denominations are opposed to intemperance, conclude that they will be more tolerated in saying to the people, money, money, for this purpose, than they would be for their Missionary, Bible, Tract, Sunday School, and a thousand other Societies, which the people begin to see into a little.

As soon as these societies, which are auxiliary to the “American Temperance Society,” are organized, then we shall have a host of these pious beggars sent into every town, with a handsome salary, clad in dandy style, with a huge bunch of gold watch-seals dangling at their front, to beg money to pay men for preaching against what every preacher is now preaching against, and what every newspaper is already employed to put down.

Any person who will be candid, may see that this is all to make employ for the numerous pious young men which the orthodox Seminaries are educating and sending forth upon charity.

There is quite a reformation as respects the intemperate use of ardent spirits in the United States, and the orthodox claim all the credit of producing this reformation, which is false; they have done no more than the Universalists have towards effecting it. But because the Universalists do not seize every popular excitement and form societies by which to wheedle people out of their money, they get no credit from these self-righteous Christians.

We have no account of Jesus Christ and his apostles going about attired in costly robes, with gold watches in their

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, AUGUST 14, 1829.

Nominations. The Anti-Jackson Convention which was held in Norridgewock, last week, nominated Hon. E. S. Phelps, for reelection to the Senate from Somerset Co. and M. S. Blunt, Esq. for County Treasurer.

The Administration Convention holden in Gray last week, nominated, as Candidates for the Senate, from Cumberland Co. Hon. R. P. Dunlap, Hon. J. L. Megquier and Dr. T. Ingalls.

The Administration Convention in Penobscot county, have nominated Thomas Davee, Esq. as a candidate for the Senate to be supported at the approaching election.

The Anti-Administration Convention in Oxford, have nominated Hon. George French and Marshall Spring, Esq. as candidates for the Senate from that county.

Fatal Casualty. We learn that as Mr. Joseph Beaman, of Durham, with a loaded team drawn by six oxen, and Mr. Orlando Merrill, of Lisbon, with two horses, met together in crossing the bridge over the Androscoggin near the S. W. Bend, in Durham, on Saturday last, the bridge suddenly gave way and precipitated the men with their teams and loading amongst the rocks into the river below. The water being but six inches in depth, and the fall from the bridge being about twenty feet, as must have been expected, serious damage was occasioned. Mr. B. was so severely wounded that he expired in about fifteen minutes, in great distress—all medical aid, which was immediately obtained, being unavailing. Mr. M. was not essentially injured. One of his horses was killed by the fall. The other beasts, excepting an ox of Mr. B. were not much hurt.

Mr. B. has left a wife and a large family of children to mourn his sudden and unexpected exit.

Another Casualty. On Tuesday last, a young man by the name of Evans, of Hallowell, was instantly killed in Augusta while engaged in blasting rocks for the use of the public buildings. In the act of drawing the wire from the charge, the powder exploded in the direction of his head which was literally blown to pieces.

Mistakes. Our correspondent who sent us the account of the celebration of the 4th ult. in Durham, has called our attention to some mistakes in the notice we took of the doings on that occasion, which, as they are mostly chargeable to us, we cheerfully correct. The Address to the Cumberland Guards, on presenting the standard by the females, was made by Miss Harriet B. Strout—not Mary Ann Strout. The military companies were commanded by Capt. Newell and Estes, not by Farr and Estes. Mr. F. managed the artillery piece—he did not command the company. The Oration was delivered by Rev. Jonas Weston, not James W. This was a typographical error. After the services of the meeting-house the ladies, (not the "company," retired to Mr. G. Newbegin's, and the gentlemen to the field of Capt. Samuel Davis. These errors arose partly from the haste in which we were obliged to collect the statements from the manuscript account, and partly from its being written in a very fine hand, and the lines being so closely together as to make it difficult to distinguish between them.

We would say to our correspondent, that we are always desirous to oblige our subscribers when we can do so consistently with the arrangements we are obliged to make in filling up the paper. We could by no means "ask pay" for publishing his communication; the principal reasons why we could not give it a place, were, because it was too long for an article under our "Chronicle" head—as it would take nearly two columns—and because full accounts of such celebrations are not consistent with the design of the paper. In declining to insert his account in full, we have but used him as we did our friends in this town, Augusta, Belgrade, and other places where the 4th was as splendidly celebrated.

During the heavy shower in the west part of Waterville, Dearborn, &c. on Saturday last, large quantities of hail fell, occasioning considerable damage to vegetables; and the glass in windows was broken.

Mrs. Sarah Garland, of Rochester, N. H. who died a short time since of the dropsy, was tapped twenty-four times in about a year and a half, and had the enormous quantity of nine hundred and 23 pounds of water taken from her in those several operations.

Georgia Indians. The Creeks, it seems, have resolved not to follow the advice of the President, to remove from the territory claimed by Georgia, farther west. By an article in the Augusta (Geo.) Chronicle, it would appear that several secret Councils have been

held by the Indians, in which it has been resolved to kill Col. Crowell, the agent, wage a war of extermination upon the frontiers and never give up the lands of their fathers but with their lives. It is added that the Cherokees, the Choctaws and the Seminoles have been requested to unite with the Creeks against the whites, and that the former tribe had, and the others no doubt will, come into the alliance. In consequence of this state of things, Col. Crowell has fled to Columbus. Every thing looks like a severe Indian War.

Hon. Richard Rush, late Secretary of the Treasury, has gone to England with a view to obtain a loan for the Ohio and Chesapeake Canal Company.

A new paper called the *Examiner*, devoted to news from Europe, more particularly from England, has been commenced in Boston. It is similar in its design to the *Albion*, of New York. Another new paper, called the *Marine Democrat*, has been recently established in Saco.

No man ever thinks of setting up as a shoe maker, until he has devoted some time to obtain a knowledge of the business; but thousands are set up for Statesmen without ever having given attention to the science of government.

Accounts of great cucumbers and squashes begin to come to hand. The editor of the *Centinel* has been complimented with a cucumber five feet and one inch in length.—There ought to be a Society among editors, called, "The Anti-telling-fish-stories-about-squashes-and-cucumbers Society."

The C. C. of Common Pleas, Judge PERHAM presiding, commenced sitting in Augusta on Tuesday last.

A Sea Fox, measuring 13 feet in length and 4 feet in circumference, was taken in Wiscasset harbor last week.

Mrs. Royal has been sentenced by the Court to pay a fine of ten dollars, and costs, and to give security for good behaviour for the term of one year.

Foal butter tubs may be thoroughly cleaned by filling them with bran and water to ferment therein.

Suicide. We understand that a young man in Windsor by the name of Flagg, put a period to his existence, on Monday last, by cutting his throat.

[From the Newburyport Herald.]

As several guesses have been made, and published, respecting the size of the large ship, now building at the Navy Yard, at Philadelphia, and neither of them, that I have fallen in with, agreeing with that which I saw taken, I take the liberty of sending you the following, being the dimensions of her as near as could be ascertained, as she is incomplete. You can publish it, or not, as I leave it at your discretion.

She is 220 feet in length; 58 feet in beam, thirty-four beams on each deck; main beams of yellow pine, 2 feet by 1 in depth, some of the beams of live oak. She has also five entire decks, viz:—Spar, orlop, and three gun decks.

On the spar deck she has	44	ports.
" upper gun deck	44	"
" second "	42	"
And on the lower "	32	"

She has 162 in all.
De'ct for stern & bridle ports 22

She can mount 140 guns.

She is six feet high between each deck—twenty inches thick through her sides, and twenty-six at her bows—deck plank five inches thick—height could not be without great difficulty be ascertained. She has a round stern, and is to be called the *Pennsylvania*.

* The length was not taken on the upper deck, as it was not laid, probably there may be a slight difference between that, and the deck from which the measurement was taken.

The accounts from the Madawaska settlement are, that the inhabitants are in a condition of great suffering, in consequence of the failure of their crops for two successive years. Many families have for some time existed on the flour from the blighted wheat, kneaded into bread with the inner bark of white birch. Berries and roots procured from the forest, have been the sole dependence of others; and the prospect of procuring even such miserable fare, was obscured by rapidly increasing weakness. In one house there were sixteen children, five of whom were unable to walk from the united causes of untended infancy and pinching debility.

Boston Patriot.

It is stated in the Somerset Journal, that at Milburn, Me. there were two calves produced this spring of the Holderness breed, one of which weighed 100 lbs. and the other 97 lbs. The latter was again weighed when 30 days old and was found to have gained 3 lbs. per day. Another calf raised in Bloomfield, weighed 104 lbs. and another in Norridgewock, 105 lbs.

Splendid Coffin. The coffin which received the corpse of the late King of Madagascar, Radam, was a large and massive one of silver. It was about eight feet long, three feet and a half deep, and the same in width; it was formed of silver plates, strongly rivetted together with nails of the same metal, all made from Spanish dollars; twelve thousand dollars were employed in its construction. Immense quantities of treasures of various kinds were placed in or about the coffin, belonging to his late majesty, consisting chiefly of such things as during his life he most prized. Ten thousand dollars were placed in the silver coffin for him to lie upon; and either inside, but chiefly outside the coffin, were placed or cast all his rich clothing, especially military; there were eight suits of costly British uniforms, hats and feathers, golden helmet, gorgets, epaulets, sashes, gold spurs, very valuable sword; daggers, spears, (two of gold) beautiful pistols, muskets, fowling pieces, watches, rings, broadclothes and trinkets. His whole and fine sideboard of silver plate, and large and solid gold cup, with many others presented him by the King of England: large quantities of costly silks, satins, fine clothes, very valuable silks, Lambas of Madagascar, &c. The missionaries say that the expense of the funeral could not have been less than sixty thousand pounds sterling!

Greek Oath.—All native Greeks above the age of 25, who are residents in the country, have a right to vote on taking the following oath:

"In the name of the Holy and Undivided Trinity, I swear before the altar of God, that I will give my vote, neither through friendship, nor hatred, nor the fear of injury, nor the hope of personal emolument, but according to my own conscience, and without respect to persons."

Great age.—In noticing a celebration of the 4th inst. near Raleigh, (N. C.) the Register states that "Mr. Arthur Wall, now in his 109th year, was particularly invited; he excused himself on account of being 'busy with his crops,' but he said he would send one of his boys, a lad of 32, with his toast."

The Ghost.—The Ghost at Waltham has been indicted. *Spirits* of all descriptions are proscribed now-a-days.

N. Y. Inquirer.

Confession confirmed.—Louis the 13th conferred the order of the "Holy Ghost" upon a certain nobleman, who repeated the words used on such occasions "Domine, non sum dignus." (Lord I am not worthy of it.) "I knew it, my Lord," said the King, "but my cousin of Richelieu begged that I would give it you."

Spunky Editor.—We learn by the Lancaster (Pa.) Sentinel, that one Robert M. Barr attacked the Editor while standing near his own door, and in the presence of his family, with intent to disgrace his countenance by *fisticution*; but which was well warded off, and poor Robert received such an unmerciful thump on his face handle, that it spouted like a spermaceti. The Editor concludes that Mr Barr's uncle, who is a doctor, will have no immediate occasion to bleed his nephew.

Nantucket Inquirer.

We perceive that the editors of the *Palladium* are determined to establish their paper on a *stable* foundation. In their last number in an editorial puff, "commending to public notice and patronage, the Livery Stable of Messrs. Pratt and Dodge, in Milk Street," who, it appears, refuse to let horses on the Sabbath, and whom the editors say, should not therefore "make a losing business." This appears to be an extraordinary stretch of editorial *horsepitality*.

Statesman

NOTICES.

The Editor expects to preach next Sabbath in Bowdoinham, in a week from next Sabbath (the 23d inst.) in Waldoboro'; and on Sunday the 30th, in Winslow.

TO CORRESPONDENTS.

We are happy to hear once more from our old friend "J. W. H." His interesting article entitled, "Orthodoxy divided against itself," we shall endeavor to find a place for in our next. "B. W." is received.—Our correspondents must have patience.

The long article of "Anti-Catechist," on the "Confession of faith of the First Congregational Church in Saco," is received; but owing to its length we fear we shall not be able to give it a place before week after next.

MARRIED.

In this town, by Rev. P. C. Randall, Capt. John P. Hunter, to Miss Julia Stone, daughter of Col. J. Stone.

In Fryeburg, on the 28th ult. by Rev. B. B. Murray, Rev. Henry Hawkins, to Miss Hannah Stevens.

In Portland, by Rev. Dr. Nichols, Mr. Joseph Bradbury, to Miss Mary Bryant.

In Madison, Mr. Lucius Morrison, to Miss Sally S. Hamblet.

In Vassalboro', by Rev. Dr. Chaplin, Rev. Nicholas Melbury, of Attleboro', Mass. to Miss Mary C. daughter of H. Keith, Esq.

DIED.

In Augusta, on Friday night last, JOSIAH EDWIN, youngest child of Mr. Artemas Kimball, aged 1 year and 21 days. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

In Clinton, 23d inst. Mrs. Christiana Pishan, wife of Mr. Reuben P. aged 29. An husband, six children, one of them an infant, and numerous friends lament the loss of a good wife, a faithful mother, and an obliging neighbor.

In Phillips, 22d ult. Jerusha, daughter of Peter Hains, Esq. aged 14 months.

In Bangor, Mr. Gilbert Wallace, 80.

KENNEBEC, ss—

To the Heirs at Law and all others interested in the Estate of ELIPHALET PRAY, late of Gardiner, in said County, Yeoman, deceased, intestate.

WHEREAS, William Elwell, Administrator of the estate of said deceased, will settle an account of his administration upon the estate of said deceased, at a Court of Probate to be held at Augusta, in and for said county, on the second Tuesday of September next.

You are hereby notified to appear at said Court and shew cause, if any you have, why said account, as exhibited, should not be allowed.

Given under my hand at Augusta this twenty-eighth day of July, A. D. 1829.

H. W. FULLER, Judge.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and estate of STEPHEN JEWETT, late of Gardiner, in the County of Kennebec, Esquire, deceased, intestate, and has undertaken that trust by giving bonds as the law directs.—All persons, therefore, having demands against the estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

Wm. H. JEWETT, Administrator.
Gardiner, June 30, 1829.

LAST CALL,

ON THE DELINQUENT PROPRIETORS OF NORTH TURNER BRIDGE.

PUBLIC NOTICE is hereby given, that a balance remains due on each of the following shares in the North Turner Bridge, upon some of the installments which have been legally assessed on said shares, viz:—No. 6, 7, 8, 9, 10, 78, 79, 14, 16, 17, 22, 23, 66, 67, 24, 25, 46, 47, 48, 50, 51, 48, 59, 61, 62, 70, 80, 84, 85, 93, 118, 119, 120, 121; and that unless all such deficiencies are paid into me before that time, I shall actually expose and sell at public auction, on Saturday the 15th day of August next, at 1 o'clock, P. M. at the Toll house of said Proprietors, all such delinquent shares, for the purpose of raising such deficiencies, with incidental costs.

AARON SOULE, } Treas. of N. Turner
North Turner, June 24, 1829. } Bridge Company.

PROPOSALS for publishing by subscription, *LETTERS on the Immortality of the Soul,—the Intermediate State of the Dead,—and a Future Retribution*, addressed to Mr. Charles Hudson, Westminster, (Mass.) By WALTER BALFOUR.

My Essays, to which Mr. Hudson replies, were prepared without any reference to his opinions. But the appearance of his letters in 1827, in which my First Inquiry was attacked, in some degree altered their shape in publishing them. His present book is a professed reply to those Essays. It is divided into eight parts, to each of which, I shall devote one letter. To these shall be added, letters on Adam's original condition, as created an immortal being; the origin and progress of the doctrines concerning the immortality of the soul, an intermediate state of existence, and punishment after death, among the nations of the earth until the coming of Christ; state of these opinions at the commencement of the Gospel dispensation; state and progress of these opinions among Christians since; and concluding remarks on the present stage of the controversy concerning them.

My object in the proposed letters, is, to examine more fully the above three opinions for which Mr. Hudson contends, which, from the other subjects discussed in my Essays, and my limited number of pages, I was then prevented from doing. The new and curious matter, to be here introduced, swells these letters to an extent, the author finds it impossible to condense. And he presumes, no reader for a small additional expense, would wish it suppressed. Not precisely knowing the number of pages his matter will fill, he is obliged to state his terms conditionally.

CONDITIONS.

The work shall be handsomely printed in a 12mo. volume. If the pages do not exceed 300, the price to subscribers will be 50 cents in boards, bound \$1. Should they amount to 360, or over, the price will be in boards \$1, bound \$1 25. Persons to whom subscription papers are sent, or any other persons, becoming responsible for six copies, shall receive a seventh gratis. Those inclined to favor the publication, are requested to return the amount of copies they will become responsible for to the author, by the first of October, when the work shall be put to press. It is proposed to have it ready for sale early in November.

KENNEBEC ss—

WHEREAS Reuben Bean, Guardian of Levi Eldridge, Melitable Eldridge, Rhoda Eldridge, Eunice Eldridge, Betsey Eldridge, and William Eldridge, has presented an account of his Guardianship to the Judge of Probate, in and for said county, for allowance. All persons interested in the settlement of said account are hereby notified to appear at a Court of Probate, to be held at Farmington, in and for said county, on Tuesday the seventeenth day of September next, and shew cause, if any they have, why said account, as exhibited, should not be allowed.

Given under my hand at Augusta, this twenty-eighth day of July, A. D. 1829.

H. W. FULLER, Judge.

COMMISSIONER'S NOTICE.

WE the Subscribers, having been appointed by the Hon. HENRY W. FULLER, Judge of Probate, to receive and examine the claims of creditors to the estate of STEPHEN JEWETT, late of Gardiner, in the county of Kennebec, deceased, represented insolvent, do hereby give notice that six months are allowed to said creditors to bring in and prove their claims, and that we shall attend to that service at the office of S. Kingsbury in said Gardiner, on the first Monday of the month of August, and five following months, from 2 to 6 o'clock P. M.

S. KINGSBURY, } Commissioners.
EDWARD SWAN, }
Gardiner, July 28, 1829.

PRINTING

Of all kinds executed with neatness at this Office.

POETRY.

[From the New-York Mirror.]
THE MOTHER
TO HER ONLY DAUGHTER.

My own, my child! with strange delight I look upon
thy face,
And fold thee, to my throbbing breast in a mother's
fond embrace.
Each breath that stirs thy little frame can thrill of joy
in part;
And thy tiny hands' soft clasp is like a pulse within my
heart.
Thy little life lies but within the compass of a dream,
And yet how changed does every scene of my existence
seem.
For ever 'e'en its dreariest path, in freshening gushes
roll,
Feelings that long like hidden springs slept darkly in
my soul.
My own, my child! what magic power is in that sim-
ple word,
The very depths of tenderness by its sweet sound are
stirred:
And like Bethesda's heaven-bless'd pool gives out a
healing power,
For how can sorrow dwell near thee, fair creature of
an hour?
Though from my breast had died away each spark of
hope's pure flame,
Though pain and sorrow wrung my heart as erst they
racked my frame,
Yet gladly would I suffer all to feel the rapturous glow
That thrilled each nerve when first I gazed upon thy
baby brow.
My own, my child! faint would I draw the shadowy
veil that shrouds
The future from my view with all its sunshine and its
clouds,
To learn what storms must gather yet around thy sin-
less head,
And look upon the varied path which thou through life
must tread.
It may not be—no human skill those mysteries may di-
vine—
The God who led my erring steps will surely watch o'er
thine:
Enough if to thy mother's hand the blessed power be
given
To shield thy heart from passion's strife, and fix its
hope on heaven. IANTHE.

MISCELLANY.

[From the U. S. Gazette.]
THE PHILOSOPHY OF WOMAN'S RE-
LIGION.

He who salutes every passenger, may sometimes receive an uncivil answer; he who returns no salutation or intimates an unwillingness to exchange civilities, might incur the risk of being marked down for a churl. In the way of error, it is better to be passive than active, so I find a kindly look for all who pass me, beyond the precincts of the city. It costs, indeed, an occasional penny extraordinary for a mendicant; but the "God bless you" of a human being, must surely have lost its value, if it will not pass in exchange for so small a sum.

Enjoying the prime of the day in September last, about two miles from the city, I chanced to meet the "good morning" of a man with a cordiality that evidently gained me a favorable estimation with him; and as his occupation was before him, and mine was unknown, I put ceremony aside at once, by asking information on subjects connected with a farm which it seemed he was cultivating. While he was enlarging upon a topic that was evidently pleasing to him, though I must confess, it had little interest for me, beyond the pleasure of witnessing his animation, his wife came to the door with an infant in her arms. I may have done her wrong in neglect; but the child presented attractions superior to its parents at that moment; and, as if conscious of my feelings, the nursing stretched out its hands, and evinced a desire to approach me. I learned that it was an only son—the last of five; affections that had expanded over all others, had settled with intensity upon this—it was worth all a parent's love; I gazed long upon its perfect features, the soft blue eyes and full dark lashes; and as I pressed my lips upon its face, the balmy fragrance of its breath was redolent of health. I had won upon the mother's esteem by my attention to her boy; but a tear that fell from my eye, warm upon the infant's breast, showed her that while I joyed with her in the living, I could in deep affliction sympathize with her for the dead.

I know not how it was, but for some time there was scarcely a morning that I did not pass the house in my ride, and the boy, though not a year old, had learned to expect me. Let those who have not a fondness for children pass on the other side of the way—there is enough in life with which to amuse themselves; I neither envy them their capacities for other enjoyments, nor would give one of that infant's smiles of recognition, for all their fancied pleasure.

The equinoctial rains made sad work with my calculations of riding, and it was not until the weather became settled that I was enabled to renew my wonted excursions. It was about 3 o'clock, P. M. that I approached the dwelling of my new acquaintance; and as its low roof met my sight, the thought occurred, whether my little blue eyed friend would, after a lapse of two weeks, recognise his former acquaintance. I confess that as I moved towards him some little anxiety was experienced that he should give evidence of pleasure at my return—I had furnished my pockets with some trifles for him; and anticipated his pleasure at the reception—the delight with which he would reach forward to catch them, and the pleasure that would dance in his eye or play round his mouth, as he received the tokens of my affection.—His mother, too, had even shown so much gratification at my fondness for her boy, that I promised myself pleasure in her delight.

Pursuing these anticipations, I arrived, by a short turn of the road, directly in front of the dwelling, without discovering a single member of the family. The stopping of the horses in front of the house, I thought would soon bring some one to the door.

I waited several minutes—no one appeared. The family might be absent, or perhaps sick; the last thought determined me; so dismounting, I opened the wicket gate and proceeded under an arbor of grape vines to the house. The front door was open, and I entered. The parlor was vacant; as I was crossing it I saw the door of a side room opened; I turned toward it—and the cause of the unwanted silence of the habitation, was before me. On a table against the wall of the room, rested a coffin. With a single step I was at its side; I looked in, it contained the inanimate form of my little favorite. For a moment I turned away in the agony of disappointment; I looked again—it was too true; and my hopes, childish almost as those I had excited in him, lay blighted. As I gazed upon the cold remains before me, my feelings subsided, and I recovered the tone which the well regulated mind never loses. It was but to divest myself of those acquired feelings concerning death, and the child that lay before me, was as lovely and as deserving admiration as when alive. The beautiful glossiness of his prominent forehead, was set off by the fine silky hair that stretched in a semicircle towards the temples; there was a transparency in the skin through which the blue veins showed with wonderful distinctness; and the budding whiteness of the teeth was discernible between the slightly opened lips; his little hands were crossed below his breast—the beauty had not departed; But the eyes as I gazed upwards, gleamed glassy between the lids, through their long darklashes; and as the light flickered through the veins near the window, I sometimes thought that light was returning to animate the lovely features on which I gazed. I stooped to press a kiss upon the face—it was cold, and the tears that I dropped upon it, trickled off as if they had fallen upon polished marble. As I raised my head from the coffin, my eyes met those of the mother.

We gaze upon the dead with regret for their loss; we look upon the inanimate corpse of an infant, and mourn that it is so soon snatched away: we dwell with fondness upon its features, treasure the memory of its beauties, sigh that we cannot longer enjoy them.—But when we see those whom the bereavement has left childless standing by us in the dignity of grief, the silent cause of sorrow yet stretched before them, we shrink almost with awe from their presence. Such for a moment were my feelings. I wished myself absent from the scene that was about to ensue; but the extended hand of the afflicted parent, satisfied me that retreat would have been cruelty or cowardice. I pressed the hand of the mother in the ardor of sympathy and our tears fell fast upon the snowy shroud of the outstretched infant. "She leaned forward and buried her face with his in the narrow coffin. Fearing the effects of this paroxysm of grief upon the mother, I would have withdrawn her.—"Let me alone," said she; "I know by whom I have been afflicted, and in my sorrow I will not sin; neither will I charge God foolishly.—But in my darling's sickness, he lay night and day upon my knees, until he died, and the kind officiousness of neighbors has kept me from a solitary indulgence of grief until now. Let me then, ere they shut him out of my sight forever—let me once more feel his face imprinting his features on my neck, though it be cold as death. I came to yield up in silence and solitude, my child to him who gave it—but not without the feelings and grief of a mother. I have bowed to the chastisement—I have kissed the rod that smote me; but I have not mistaken stoicism for resignation, nor offered the Lord an unfeeling for a submissive mind. Four times has the hand of heaven visited me in affliction and I have not murmured; and now when the last lamb of the flock is taken, I have in the hour of prayer and solitude, exclaimed—"The Lord giveth and the Lord taketh away,"—and when the passion of grief shall have subsided; when the cord of affliction, now torn asunder, shall have ceased to bleed, and mourning shall have become woven into the tissue of life, instead of being, as now, its whole web, then, perhaps, I may add—"Blessed be the name of the Lord." But oh! so lovely, so bright in promise of all that a parent's heart can ask, and to lie now so cold."

Again the mother threw herself upon the coffin and nestled her face with that of her infant.

I saw that it was no time to offer consolation. She had restrained her grief during the presence of her neighbors; and now that she thought herself alone, she had come forth from her chamber to indulge a mother's grief.

In a short time, the people of the vicinity were seen gathering towards the house, with a view of attending the funeral. The mother impressed a new kiss upon the lips of her dead child; she uttered one more burst of grief and shrunk to her chamber.

In a little while they screwed down the coffin lid, and a slight bustle denoted preparations for the procession to the grave. I followed among the very few whom the occasion had called together; and as we entered the city of the dead, I saw by the little heap of fresh turned earth, where the tenement of my little favorite was prepared.

The line of followers assembled round the little grave, and the coffin lay at its mouth. At length the hoarse rumbling of the cords and the suppressed sounds of clods falling far down upon the coffin, told that dust had been committed to dust. I

looked for the officiating clergyman, and others appeared to await his services—there was none. It was now that I feared for the mother; she had been almost distracted by grief when her child lay before her, in her own house—what could sustain her when she looked down into the deep pit, and see it there girt in with the dampness of the grave, lying cold and stretched out, forever to be separated from her gaze; and to become the companion and the prey of worms.

The father stepped forward and looked down upon his child; he withdrew with clamorous grief. The mother advanced, and standing upon a little eminence of fresh earth she gazed silently down. I could not see her face; but when she raised her head to retire, an expression of agony was passing from her features; her lips remained firmly closed and her eyes were inflamed. As she stepped from the grave, she uttered, in scarcely an audible voice, "I shall go unto him, but he shall return no more unto me."

If there is one who reads this sketch, and feels that it is sometimes good to share in the sorrows of others, let them go forth as I have done, and he will find abundant food for sympathy, and numberless scenes in nature, that will move and instruct more than the wildest bodings of fancy.

THE MECHANIC.

We have more than once had our indignation roused against a certain class of the community, who affect to despise that portion of their neighbors who obtain an honest livelihood in mechanical employments. We have known many worthy young men pained to the heart, by the unceremonious and purse-proud haughtiness of their superiors—in wealth and impudence only—crowded into the back ground to give place to idlers; and gentlemen at large, merely because they happened to be vulgar enough to choose industry rather than idleness and dependance. But let not the mechanic relax his praise worthy exertions. He can stand up in the proud sense of a superiority of real worth over tinsel and borrowed ornament. He fills an honorable place in society, and it is time the true merit of his services was appreciated. It is time for republican America to cast off these fetters of prejudice forged by the aristocracy of the old world, and awake to her legitimate interests. The industrious mechanic may be ranked among firmest supporters, and the time is not far distant when he shall be placed in his just scale in society.

American Manufacturer.

ORIGINAL ANECDOTE.

A few years since, in the village of B—, in the State of New-York, there was a considerable revival in the Presbyterian Church under the ministry of the Rev. Mr. W—, a very amiable and excellent clergyman of that order. As the minister, by addressing the reason and enlightening the understanding of his hearers, brought them gradually to a sense of the importance of religion, and of a well grounded hope; there was none of the enthusiasm and wild-fire, which generally characterizes modern revivals.

Among the converts was a very amiable young man, who was apprentice or clerk to his uncle with whom he resided. This young man, although not enthusiastic, possessed a commendable zeal, and considered it his duty to converse with his associates and others, when suitable opportunities offered on the subject of religion. Being engaged one day in a conversation on this subject with a Universalist, he advanced some sentiments which the latter told him were not supported by the scriptures. As the young man, though well informed on other subjects, was, like many other young men, considerably ignorant of the bible; in attempting to substantiate his sentiments, he quoted as scripture, several expressions which are not contained in the bible. The Universalist mildly and candidly informed him of his mistake; and in his turn, made some statement of a contrary nature, which he supported by plain and obvious scripture testimony. The young gentleman soon became deeply interested in the conversation; and it was continued in a very friendly manner for the space of two or three hours. When he returned home, at a late hour in the evening, he told his aunt, who was a very zealous member of the church, that he had been engaged through the evening in a conversation with Mr. S. The good lady replied that he had better be at home, reading his bible, than to be talking with Universalists, as they would lead him astray. But, says the young man, I think I have obtained considerable information on the scriptures, by conversing with Mr. S., he seems to have the bible at his tongue's end. The pious aunt would hear no more—with a countenance expressive of the deepest concern, she exclaimed, I tell you what, E. you must have nothing to do with the Universalists; let them entirely alone; they understand the scriptures too well.—Chr. Repository.

TAILORING BUSINESS.

THE Subscriber would inform his friends and the public, that he has opened a Shop in the Old Masonic Hall, over Messrs. Shaw & Perkins' Store, in Gardiner, where he intends carrying on his trade. He believes that such is his experience, he shall be able to CUT and MAKE CLOTHES of every description in a style superior to that of any other establishment in the village; and his terms will be as reasonable as any in the State.

All work will be executed at short notice, and every favor gratefully acknowledged.

N. B. UNIFORMS, of any description, made after the latest fashions.—All applications for CUTTING attended to immediately.
ROBERT WILLIAMSON.
Gardiner, June 12, 1829.

INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will in sure HOUSES, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE.
Gardiner, Nov. 21, 1828.

FOR SALE.

JOSEPH LADD wishing to leave this town for Florida, offers for sale his valuable MILLING ESTABLISHMENT, together with his Farm and Farming Utensils. He will sell his Saw Mill, Grist Mill, one Dwelling House, Barn, and other Out Buildings, and about 64 acres of Land, all laying in one body and under good improvements, with wood land sufficient, having orcharding enough for family use, with or without the following property, viz: Fulling Mill, Dwelling House, good Barn, built the past season, and about 30 acres of good land, being 10 acres of wood land and the remainder under a good state of cultivation. He also offers for sale a small Farm of at least 33 acres of as good land as can be found in the state, having 10 acres under good improvement.—He will sell any part of the above property or the whole together as may best suit purchasers. Should a promising, capable man appear, he would sell an undivided half and rent to him the remainder together with a full set of farming tools.

If the above property should not be sold by the first of October next, it will be offered on rent at a fair price, for one, two, or three years, together with all the tools sufficient to carry on every branch of the business now in operation.

The above property is in the vicinity of the State House and on the route to be surveyed this present season for a canal to unite the waters of the Kennebec at Augusta and Norridgewock.

N. B. A new Bolt will be ready to run the present week which will make the grist mill in good order for work.
Augusta, June 29, 1828.

TIMBER LANDS.

AGREEABLY to the provisions of the resolve of February 2d, 1828, "for providing public buildings for the use of the State, and an additional resolve passed February 19th, 1829."

The following Townships and parts of Townships, will be sold at Public Auction, to the highest bidder, at the Land Office, in Bangor, on Tuesday the twentieth day of October next, at 10 o'clock in the forenoon, (subject to the reservation for public use provided by law) viz.

Township number 2, in the 13th range, west from the monument, according to the plan of Joseph Norris. Township No. 3, in the 7th range, and Township No. 5, in the 4th range, according to Joseph and Joseph C. Norris' plan. Also, Township No. 1, in the 9th range, Township marked A, in the 11th range, and all that part of Township numbered 4, in the 3d range of Townships west of the monument, according to a plan made by Joseph and Joseph C. Norris, which was assigned and set off to the State of Maine, by Commissioners, under the act providing for the separation of Maine from Massachusetts.
DANIEL ROSE, Land Agent.
July 3, 1829.

PRAY RETURN THESE BOOKS!!

THE following odd volumes are missing,—and many of them have been a long time missing—from P. Sheldon's Circulating Library.—Whoever may have either of them in possession—and whoever may chance to see either of them will confer a favor on the owner by returning the same. If any person may have had in possession, one or more of them, so long as to claim thereby a title, he will oblige the subscriber by calling for the rest of the set—as he is tired with seeing odd books lying about, that are of no use to any one.

Several complete works are also missing, which the subscriber would like very well to see returned.

Missing Odd Volumes, viz.

Junius, octavo edition, 1st volume.
Hope Leslie, 1st volume.
Traits of Nature, 1st volume.
Varieties of Life, 1st volume.
Perils of Women, 1st volume.
Yorktown, 1st volume.
Charlemagne, 1st volume.
Waverly, 1st volume.
Tales of my Landlord, 3d series, 1st vol.
Flirtation, 1st volume.
Herbert Lacy, 1st volume.
Woodstock, 2d volume.
Felix Alvarez, 1st volume.
Zillah, 1st volume.
Cobbett's years Residence, 2d and 3d vols.
Guy Mannering, 2d volume.
Discipline, 2d volume.

July 6.

P. SHELDON.

NOTICE.

THE Subscriber would inform the inhabitants of Gardiner and vicinity, that he has opened a shop opposite the Gardiner Hotel, where he will clean Ladies' and Gentlemen's CLOTHES in a neat manner.

COLORING—Bonnets, Crapes, Silks, and Broadcloths of all kinds.

Constantly on hand and for sale, second hand clothes of every description.
Also—SHOES & BOOTS cleaned.
D. JOHNSON.

Gardiner, July 11, 1829.

N. B.—Satisfaction will be given or no pay.

Who wants a New Book?

HUTCHINSON'S TRIUMPH.

JUST received and for sale at this office and by the Editor in Augusta, the posthumous work of the late Rev. SAMUEL HUTCHINSON of Buckfield, entitled "A Scriptural Exhibition of the Mighty Conquest and Glorious Triumph of Jesus Christ over Sin, Death and Hell; and his Exaltation, his Second Coming. The Day of Judgement, and the Capacity, Equality and Success of His Reign; and the Ultimate Triumph of His Ransomed." Price 75 cents each.

MR. DODS' SERMON.

JUST RECEIVED, and for sale at this Office, and by the Editor in Augusta, A Sermon delivered in the Court-House, Bangor, Wednesday evening, Feb. 25, 1829, by Rev. John B. Dods, Pastor of the Universalist Church and Societies in Union and Thomaston. Second edition. Text, Matt. xxvii. 50, 51. Price 12 1-2 cts.

THE NEW HYMN BOOK,

DESIGNED for Universalist Societies, compiled by SEBASTIAN & RUSSELL STREETER, for sale at the Gardiner Bookstore by P. SHELDON. July 6.

COPARTNERSHIP FORMED.

THE Subscribers would inform the public, that they have recently purchased the ESTABLISHMENT formerly occupied by CALVIN WINE, Machinist & Brass Founder, where they will carry on the above business in all its various branches, under the firm of

PERKINS, NOYES, & CO.

They will keep on hand ready for delivery at very short notice,

CARDING MACHINES & PICKERS, SHEARING & KNAPPING

MACHINES;

PAPER MILL, GRIST MILL, OIL MILL, CLOTHIERS, and all other kinds of

SCREWS.

Which will be furnished as low as can be had in New England. Also—Any kind of Iron Turning, of any size or dimensions done at short notice.

They having had a number of years experience in the above business, and having also engaged some of the first rate workmen, they feel confident that they shall be able to give general satisfaction to those who may favor them with their custom.

WM. C. PERKINS,
JOSIAH NOYES,
MANTHANO NOYES,
CALEB B. BURNAP.

Gardiner, May 20, 1829.
The Publishers of the Portland Advertiser and Bangor Register are requested to insert the above notice six months, and forward their bills to this office.

DR. DAVENPORT'S BILIOUS PILLS.

FOR the time these Pills have been offered to the public, the sale of them has exceeded the most sanguine expectations of the proprietor, which may be fairly considered an acknowledgement of their many virtues.

They are very justly esteemed for their mild and safe operation as a cathartic in all cases where one is necessary.—They are a safe and sovereign remedy in all bilious fevers, pains in the head, stomach and bowels, indigestion, loss of appetite, dizziness, worms, and bilious cholera—they are likewise an antidote against infectious diseases, removing obstructions of every kind by dissolving and discharging the morbid matter, helping digestion, restoring a lost appetite—a sure relief for costive habits. They are so accommodated to all seasons and hours, that they may be taken in summer or winter, at any time of the day, without regard to diet or hindrance of business. Their operation is gentle and effectual, that by experience they are found to excel any other physic heretofore offered to the public.

Certificate from the Hon. P. Allen.

MR. DANIEL,—Sir: Having made use of various kinds of Pills in my family, I hesitate not to say that Dr. Davenport's Pills are the best family medicine I have ever used.
Pittsfield, Mass. Nov. 1828.

DAVENPORT'S

CELEBRATED EYE WATER, which has been used with great success.

WHEATON'S

ITCH OINTMENT.

This noted OINTMENT has been too long in use, & its character too well established to need any recommendation. It is also ascertained to be a valuable article for the Salt Rheum and chilblains.—Price 37 1-2.

—ALSO—

WHEATON'S well known JAUNDICE BITTERS, which are so eminently useful in removing all Jaundice and Bilious complaints.

A fresh supply just received and for sale in Gardiner, by J. Bowman and J. B. Walton; in Hallowell, by B. Wales, Robinson & Page and Whittier & Hinkley; Waterville, by D. Cook and J. Alden; Norridgewock, by S. Sylvester, Amos D. Stewart, Jr., and by the Druggists in Salem, Portland and Boston. March 3, 1829. eoply—11.

CHEAP ROOM PAPERS.

P. SHELDON has recently received a new supply of Room Papers and Borders—some as low as twenty cents a roll—and from that price to a dollar—making in the whole an uncommonly good assortment. Also—A variety of handsome Fire Board patterns—cheap.
Gardiner, June 17.

HISTORY OF UNIVERSALISM.

JUST received, and for sale by P. SHELDON, in Gardiner, and Wm. A. DREW, in Augusta, the Ancient History of Universalism, from the time of the Apostles, to its condemnation in the fifth general council, A. D. 553. With an appendix, tracing the doctrine down to the era of the Reformation—by Hosea Ballou, 2d. Price—bound in sheep \$1 20 cts.
Gardiner, May 1.

NEW TESTAMENT LEXICON.

JUST received and for sale by P. SHELDON, a GREEK LEXICON, adapted to the New Testament, with English Definitions, by Rev. S. C. LOVELAND, price \$1 25. "The design of this work," says the author, "is to facilitate the study of the New Testament in its original language, and to render it the more accessible to my fellow citizens. It presents them the explanation of those words that speak the treasures of divine inspiration, in their native tongue."
Gardiner, April 23.

TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers, and ten per cent. will be allowed to agents on all notices collected and forwarded to the publisher, free of expense, except that collected of new subscribers, for the first year's subscriptions.

No subscription will be discontinued, except at the discretion of the publisher, until all arrears are paid.

All communications addressed to the editor or publisher, and forwarded by mail, must be sent free of postage.